THE HAWAIIAN ISLANDS today

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DEACCESSIONED

Have we not all one Father? Hath not one God created us? These simple words from the Prophet Malachi are inscribed under a church window on Kauai, one of the Hawaiian Islands, and they are words which, more than any others, describe the spirit of the people and the Church in that part of the world today.

This is a land where people of Hawaiian, Caucasian, Japanese, Chinese, Filipino, Korean, Samoan, and Puerto Rican ancestry are setting an example to the rest of the world in the meaning of Christian brotherhood. Together they are working, playing, and worshipping in a growing unity of spirit whose foundations were laid by the work of the early missionaries and by the friendliness of the native Hawaiians themselves. In this atmosphere the Christian Gospel has borne exceptional fruit.

Indeed, the Episcopal Church in Hawaii has the unusual distinction of being there by invitation, for it was at the urging of Hawaii's King Kamehameha IV and his colorful Queen Emma that the Church of England sent its first bishop and missionaries to Honolulu in 1862. The king himself translated the Book of Common Prayer into Hawaiian.

In the meantime, Anglicanism, and indeed Christianity itself, had not been without devoted witnesses, among them enterprising laymen of the Church of England like Isaac Davis and John Young, stranded seamen who exercised such an influence on the people of Hawaii that they virtually became Hawaiian chiefs. Young's marriage to Isaac Davis' daughter, solemnized by a British naval chaplain, is said to have been

the first Christian marriage in Hawaii. It is perhaps not a coincidence that their granddaughter, Queen Emma, should have been the one to urge the establishment of the Anglican Church in Hawaii.

From the beginning of the nineteenth century onward Congregational and Roman Catholic missionaries came in fairly large numbers, converting many to Christianity. The Church of England was therefore not alone when Bishop Staley arrived in 1862. When the Hawaiian Islands were annexed by the United States at the turn of the century, jurisdiction over the Anglican missions there was likewise turned over to the Americans, and since that time it has been called the Missionary District of Honolulu, supported partially by the Church in the United States and partially by its own people.

The Largest Missionary District

TODAY, from its modest start in the city of Honolulu on the island of Oahu, the Episcopal Church has spread to five of the six other inhabited islands of the Hawaiian group, and more recently to the now famous islands of Midway, Wake, and Guam, more than a thousand miles to the west, and to American Samoa, more than two thousand miles to the south. Okinawa was added in 1951, when two enthusiastic and hard-working young American missionaries began work there. The distance between Okinawa and Honolulu is twice that between San Francisco and New York, so in a sense the Missionary District of Honolulu can be called the largest missionary district in the world. Before the age of the airplane such a

jurisdiction would have been unthinkable. Today, the Bishop, the Rt. Rev. Harry S. Kennedy, takes this great responsibility in his stride, and even visits the Episcopal missionary in Formosa and American service personnel in Japan and Korea.

Far from over-extending itself, the Episcopal Church in Hawaii could best be characterized by the psalmist's words, *They go from strength to strength.* While there has been a relatively small increase in population, the number of clergy, parishes, and communicants has doubled since the end of World War II.

Growth in Self-Support

PERHAPS the most exciting development has been the progress made by the Hawaiian Church toward self-support. Honolulu is proud of the fact that it was the first overseas missionary district to assume full responsibility for its Bishop's salary, and looks forward to the time when it will be the first overseas missionary district to become a self-supporting diocese.

Those who think of the Hawaiian Islands chiefly in terms of the lei, the pineapple, and the tourist's paradise, must remember that it is the home of 500,000 people, only two per cent of them pure Hawaiian. They live on seven of the 32 islands in the Hawaiian group amid a variegated scenery marked by volcanic mountains, deep and fertile valleys, and sweeping plantations of sugar cane, pineapple, and coffee, the three products that together with tourists, make up the islands' chief industries.

Half the population lives in the chief port city of Honolulu, center of the Church's work. A

dozen churches, including historic St. Andrew's Cathedral, have grown up to serve the city's multi-racial population. While many of these churches are rooted in a particular racial or national group, they welcome worshippers of any race. St. Elizabeth's Church, for instance, began with the work of a deaconess teaching young adults of Chinese origin, but one of its recent confirmation classes comprised eleven Japanese, seven Chinese, five Koreans, two Hawaiians, two Caucasians, two part-Hawaiians, and one Filipino. With but few exceptions, services are conducted in English, the standard language of the islands.

A Sound Education for All

In Honolulu also are to be found the Church's two oldest and largest schools, the Iolani School for boys and St. Andrew's Priory for girls, both established in 1867, with the backing of King Kamehameha and Queen Emma. Originally begun as schools for the Hawaiians, they have since adjusted their aim to providing a sound Christian education to boys and girls of all races and nationalities. Their reputation throughout the islands has grown with the years, and many fine leaders have come from their ranks, including Dr. Sun Yat Sen, founder of the Chinese Republic. Today the Iolani School has a new campus to accommodate its 850 students, built through funds raised in the islands themselves.

A third school was opened in 1949 on the Island of Hawaii, called the Hawaii Episcopal Academy, for junior and senior high school students. Two day schools and thirteen kinder-

garten schools complete the present educational roster of the Church, but the Bishop's plan is to increase the number of church schools as soon as possible. The missionary district also maintains a Youth Conference Center purchased through a recent Youth Offering, a Canterbury House at the University of Hawaii, a hostel for working girls in Honolulu, and an Army and Navy Center.

But this it not to tell the whole story, for on Molokai, *The Friendly Isle;* on Lanai, *The Pineapple Island;* on Kauai, *The Garden Isle;* on Maui, *The Valley Isle;* and on Hawaii, *The Big Island,* both old and new missions thrive. Here priests of Caucasian, Hawaiian, Japanese, and Chinese ancestry are manning missions ranging from the exquisite little St. John's in Eleele, Kauai, built recently by an enthusiastic congregation of very young people, to the leper colony of Kalaupapa on the Island of Molokai, 1,800 feet down a steep precipice and accessible only by foot or muleback.

In their rich diversity, in their warm friendliness, and in their readiness to welcome and accept newcomers to their shores, the people of Hawaii are witnessing to the fact that we *do* all have one Father, and that one God hath indeed created us. In the role both of leader and follower, the Episcopal Church in the Hawaiian Islands has shared in this witness—which is in its deepest sense the supreme Christian witness.

episcopal church

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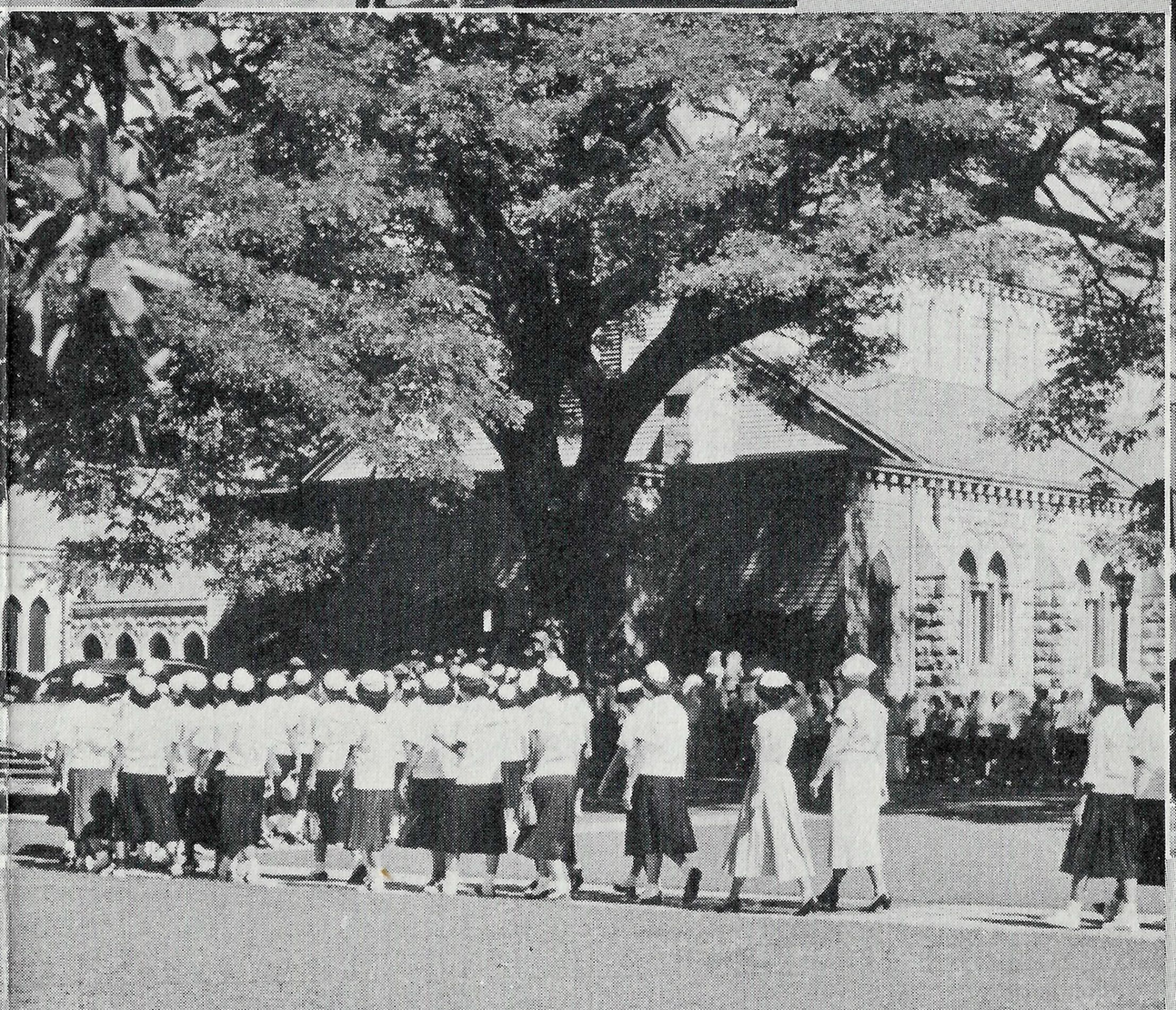
Aerial view of Honolulu (right) includes St. Andrew's Cathedral and St. Peter's Church (foreground center)

St. Elizabeth's Church, Honolulu (left)



Girls of St. Andrew's Priory School march into Cathedral for service (left). The Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu (above center), is Episcopal representative for the Armed Forces in the Far East.